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THE
WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21

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RESTITUTION OF ALL THINGS.

(*Continued.*)

Condition of the Restored.

THE condition of the restored has been partly anticipated, but may require more attention. The key text on this topic also is 1. Cor. xv. 22: "As *in Adam* all die, even so *in Christ* shall all be made alive." They not only died, but they died "in Adam;" and they are not only to be made alive, but they are to be made alive "in Christ." To be "in Adam" evidently means to be a partaker of his nature; and so to be made alive "in Christ" means to be made a partaker of His nature. We have seen that in Bible usage more than has been lost may be included in restoration. If the dead live again, they are restored, though their condition may be better than it was before. This was illustrated in our Lord Himself,—the Head of the race. He said: "I am he that liveth, and was dead."—Rev. i. 18. This was personal restoration; but his condition was higher than before. Before his death he had the nature of the earthly man, and was therefore mortal, or he could not have died; but when restored, he was immortal, and hence the statement: "I am alive for evermore."

Of course, man's condition when restored depends on God's purpose; but we believe that purpose was revealed in the death and resurrection of Christ. As a man he lost in death the old Adam condition—mortality; and being quickened by the Spirit (Rom. viii. 11; 1. Peter iii. 18), He "abolished death, and brought life and immortality to light." — 2. Tim. i. 10. This was the gospel plan in one grand act — death is destroyed, immortality is secured. The resurrection of Christ explains what is meant by the statement: "There shall be no more death." This will be when his resurrection power shall be applied to all mankind. This is what the prophet calls being "redeemed from the power of the grave." Sheol, hades—the death state—shall be no more. It is the gospel that Christ destroyed sin by his death (Rom. vi. 10), and as we have seen, abolished death by his resurrection; and when it is ap-

plied, "There shall be no more curse." Sin and death shall be no more.

In John xii. 31–33, we see that our Lord himself gave his death and resurrection this broad application. Because he represented the world, and had the sin of the world laid on him (Isa. liii. 6; 2. Cor. v. 21; John i. 29; 1. John ii. 2), and because "the wages of sin is death," he, because of his own experience, could say: "Now is the judgment of this world." Because, by taking our nature, he was made sin for us (Rom. viii. 3; 2. Cor. v. 21); and died to sin (Rom. vi. 7, 10); and because it is his mission to "destroy the works of the devil,"—sin and death —(1. John iii. 8), he could well say of that grand act—his own resurrection: "Now shall the prince of this world be cast out." What a victory it was! And that what he did included all, and will be applied to all, is shown in his word: "And I, if I be lifted up from [out of] the earth, will draw all men unto me."

His being lifted up on the Roman cross was the typical act, (his earth life and death being the filling full of the law and the typical dispensation), and none were drawn to him there. The blessed gospel fact is that he died out of sin and earthly conditions, and was therefore highly exalted (lifted up), and has promised to draw all to his own condition.—See also Phil. ii. 9–11. In our Lord's victory and exaltation we have the key of hope for mankind.

The mission of Christ for the race, as we see it, is not merely to bring them to what they lost in Adam, as many think, but to make them alive in Himself, which includes the impartation of his own divine nature, character and immortality. The object is to save man by transplanting him from the animal state to the spiritual; and the gospel is that the race was thus carried over and up in the Person of Christ. This contrast between the old and the new conditions of man is in harmony with the relation of the natural and the spiritual in all God's plan. It is true of the two Adams—the two Heads—and therefore will be carried out in the race as produced by them, each on his own plane. "The first Adam was made a living soul; the last Adam was made a quickening Spirit."—1. Cor. xv. 45. In the following verses the same contrast is applied to all mankind.

In Christ there was, and therefore in each other person in his order, there is, for a time, the union of the two natures, and hence the warfare (Rom. vii.) and the necessity of overcoming the lower nature. And the form (or spiritual body) of the higher nature follows the overcoming process.—1. Cor. xv. 42–44. Christ overcame in our behalf, and we too must overcome, not by our own power, but by the Spirit received through him.—Rom. viii. 13; Rev. iii. 21. There is this great difference between us and Christ Jesus: we must be "begotten by the word of truth," while He *is* the Truth. As we were all created in him (Col. i. 15, 16, R. V.), he was and always must be "the *only* begotten [the all-inclusive] Son of God." He is our Life-Giver; all that we have or can have comes from God through Him who is "the Way, the Truth and the Life."

We see no Bible evidence that the first Adam had immortality. And, like himself, all his posterity are mortal. God's revealed plan (which does not change) is to give the higher life (which is deathless) through the Second Adam; and only when man puts on Christ by the resurrection is he said to be immortal.—1. Cor. xv. 53, 54. We think it cannot be proved that Adam, or anyone else, ever was or will be "incorruptible," and yet not "immortal." The word incorruptible might be applied to inanimate things, and in that case would not mean immortal. But if a living person is incorruptible, he must be immortal—deathless. That Adam died is proof that he could be corrupted, and that is what corruptible means. And that he had to be sustained by the typical tree of life shows that he had not the life-sustaining power in himself. Mortal man was dependent on that tree, which doubtless was a type of Christ (as the natural represents the spiritual), and when men attain the perfect resurrection life, they will no longer need preserving, but will be deathless. Of such Jesus said: "Neither can they die any more."—Luke xx. 36. After all that some have said about it, there is no real evidence that any will die after being made alive in Christ.

By a careful examination of 1. Corinthians xv. we are convinced that Paul applies the same law of resurrection to all mankind, "every man in his own order," that was first seen in the Lord Jesus. Not that any others will ever have the same degree of *glory* as He, but all will have his nature and deathlessness. Paul mentions three degrees of glory,—of the sun, moon and stars, and the last have variety,—but all are heavenly bodies.

After shewing the universality and order of the resurrection, Paul deals with its nature. He asks: "*How* are the dead [an expression that includes *all* the dead] raised up, and with what body do they come?" (This implies that it would not necessarily be the same body.) Then after speaking of the degrees of glory of the heavenly bodies, as above, he says: "So also is the resurrection of the dead,"—all. This agrees with our Lord's own method of speaking: "Now that the dead [all, including these unbelieving Sadducees] are [to be] raised up." He shows it to be to a deathless condition, like the angels. "All live unto him."—Luke xx. 35–38.

In answering the question: "*How* are the dead raised?" Paul gives what we have mentioned concerning the two Adams, and then makes the contrast: on the side of the first Adam, "corruption," "dishonor," "weakness," "a natural body;" and on the side of the Second Adam, "incorruption," "glory," "power," "a spiritual body." As neither our Lord nor Paul has made any exceptions to this plan of resurrection, we cannot accept the teaching of some that the race (with a few exceptions) are to be raised in the natural state, and that many will die again, hopelessly. Why do they overlook the fact that "every man" is to be made alive, not in Adam, but in Christ, and that He is "the firstfruits" of "every man," as well as of them "that are Christ's at his coming?"

In Romans v. Paul speaks of both classes, those "justified by faith," who "have *now* received the atonement," (Vs. 1–11), and "the many," the "all men," who "shall be made righteous."—Vs. 15–19. Read it carefully. The righteousness and the life through Christ are as universal as the sin and death through Adam. The difference between the two classes is that the believers are freed from condemnation now when they accept the gospel and begin to obey the Lord (Rom. vi. 17), while the rest remain under condemnation until they "hear the voice of the Son of God," and come forth to judgment, which we are assured shall be unto victory.—Matt. xii. 20. Those who accept Christ now are the firstfruits, and the rest are the later fruit.

The value of baptism—the symbol, or "form of doctrine,"—is drawn from the reality of which it is a symbol. He that rises is justified, whether it be in the form (obeyed in spirit) or the reality, because Christ "rose for our justification." Hence to suppose that men who pass into hades,—the death state,—will rise again as enemies is not consistent. That they come out of the prison is proof that they are justified. Resurrection is the evidence of redemption. That the destruction of death is the destruction of the "last enemy" is proof that the liberated ones are no longer enemies; and there can be no destruction of enemies after "the last enemy" is destroyed.

That they are not enemies when awakened to judgment, does not prove that they are then perfect, or that they will in that moment of justification be made perfect with spiritual bodies. The waking is only the beginning of the judgment and resurrection process, but the birth in a spiritual body is the climax. The believers now are not enemies, though far from perfect, but sons and daughters, and are dealt with and chastised accordingly.—Heb. xii. 5–10. So will it be in the final judgment of the dead. The judgment shall be unto victory; and the reward of works, and all needed discipline, shall have reference to that victory.

Among those who believe that in the final resurrection state all will have spiritual and immortal bodies (although differing in degree of glory, like the sun, moon and stars). there is a difference of opinion as to whether the dead of the nations will or will not be restored and judged in natural or earthly bodies. Much depends on what they think of the nature of man. Some think they *must* have natural bodies (the old body restored), if they exist at all to be judged before they have spiritual bodies. They think the body, living or dead, is the whole man, and therefore they cannot think of anyone being wakened from the death-sleep to consciousness, and to judgment, without a body. They speak of man going out of existence at death, and as coming into existence again at the resurrection of the same body that died, or of a new one just like it.

Others think that man's identity is not in the body, but in the spirit. Jesus, in his conversation with Nicodemus, shows that man's spirit, not the flesh, is the subject of the regeneration.—John iii. 6. God is not said to be the Father of our flesh, but of our spirit.—Heb. xii. 9. And Paul says: "The Spirit [of God] bears witness with our spirit," not the earthly form.—Rom. viii. 16. It seems that the quickened spirit must be the "inner man," of which Paul speaks. It appears clear that if people go out of existence at death, they do not sleep. Does anyone think that a dead body (even if it be destroyed by decay or by fire) is asleep? Is not sleep one of the conditions of that which exists? And if it is possible to be asleep without a body, is it unreasonable to think that (if the Lord wills it so) it is possible to be awake without a body—that is, in a "naked" or "unclothed" condition.—See 2. Cor. v. 2–4, and context. Paul here speaks of three conditions: (1) clothed with the mortal body; (2) unclothed, or naked; and (3) clothed with a new body, or house from heaven. The "unclothed" condition appears to be the intermediate state, and of it "death" and "sleep" in the Bible appear to be used interchangeably. Some of us believe that the "living" nations are to be judged in their natural bodies, just as Christians are in the gospel age (1. Pet. iv. 17), but that the "dead" are to be judged in the "unclothed" state, being awakened from sleep for that purpose; and that the judgment process is the resurrection process—as the judgment is to be unto victory.—Matt. xii. 20.

Some think the judgment of the dead must be after the resurrection; but if they are first made alive in Christ (and have spiritual and immortal bodies), and then judged, how could that be the judgment of the dead? and how could such a judgment be unto victory? If it be urged that men cannot be judged in the intermediate state, on the ground that "the dead know not anything," we would say that though sleep is a state of unconsciousness, and this is the normal state of the dead, it is only so till the Lord sees fit to wake them. And surely no thoughtful person will claim that a dead (or destroyed) physical body is asleep and can hear. It seems evident that only that can be awakened which is capable of hearing "the voice of the Son of God."

In harmony with what has been said, it seems that the case of "the spirits in prison," and the gospel "preached also to the dead," (1. Pet. iii. 18–20 and iv. 5, 6), is used to illustrate the Lord's method in the judgment of the dead. We know there are several methods of explaining this passage so as to harmonize it with the idea that they must be raised before they could be judged, or to prevent the impression that there is salvation in Christ even for those who died in the dark. But the passage seems so plain that it needs no explaining. It is a blessed fact given as the key of hope for all the dead nations, based on the resurrection of Christ. After saying that Christ will judge both the living and the dead, the apostle adds: "For this cause was the gospel preached also to them that are dead," (and mark the purpose), "that they might be judged according to [or on the same principle as] men in the flesh, but live according to God in the spirit." This is clearly a case of judging

men not in the flesh; the means of the judgment is the word—the gospel; and the purpose is the same as when men in the flesh are judged. It appears most evident that what needs judging down is the sinful *nature*—the enmity—which inheres in the unregenerate *spirit*, and not in the material body.

In view of the principle involved, and the above-mentioned illustration, it appears improbable that anyone need or will be brought back in the earthly body to be judged. That there are passages in the prophecies which, if taken literally, seem to foretell physical resurrection, is true (and if that is the Lord's way, he will use it); but it appears that in the typical ages such language was used to represent the spiritual resurrection work of Christ, rather than to express the literal truth. Spiritual things can only be expressed by earthly imagery until the minds of the learners are enlightened by the Spirit of the Truth. Then they can see through the figure to the spiritual reality. This is in harmony with our Lord's method—teaching and acting by parables. Even his miracles were parables, illustrating and foreshowing "greater works" than he did. It is worthy of notice that Paul, the only Bible writer who explains the resurrection (after the Holy Spirit had come), gives no hint of a natural or physical resurrection. "It is sown a natural body; it is raised a spiritual body." "And as we have borne the image of the earthly, we shall also bear the image of the heavenly."

Even if it could be proved that the dead of the world of men are to be brought back in the natural or earthly body, that would not be their final state; that would only be like the raising of Lazarus and a few others—making them alive again in Adam, still subject to death; and let us not forget that all shall be made alive in Christ. Man's destiny is not earthly. Man gains much more in Christ than he lost in Adam.

This view of men being awakened to judgment, and that the judgment is the way to the victory of righteousness and life, makes being "raised a spiritual body" inseparable from personal holiness, and the co-operative action of God and men. Immortality and sin are utterly incompatible. Immortality and righteousness are inseparable. This principle is suggested by the words of Psalm xvii. 15: "I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness." We are told that "Every eye shall see him;" and yet "Without holiness no man shall see the Lord." By the process of Christ's judgment all shall be made holy and immortal. No mere natural eye shall ever see him. "We shall be like him, for we shall see him as he is." Those who see these Bible facts and principles can not believe what many are being taught, that men can die again and be hopelessly lost, after being made alive in Christ and brought to the full knowledge of the truth. To know God and Christ is life eternal. —John xvii. 3. And all who know the Lord will love and obey. All shall own him Lord (Phil. ii. 11), and "No man can say that Jesus is the Lord, but by the Holy Spirit." —1. Cor. xii. 3.

This view of the perfect success of Christ in saving the world does not lessen the importance of present work. The certainty of success is the best motive for earnest and intelligent effort. Paul, after showing the grand outcome of Christ's work, his victory over all enemies, including death, the last enemy, says: "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—1. Cor. xv. 58.

Losing the false idea of the danger of hopeless punishment may lessen slavish fear and a certain kind of zeal; but there is reason enough for fear in the true idea of punishment, and a good reason for being a Christian on its own merits. No one ought to turn to the Lord merely to escape punishment, but because he is our loving Father and deserves our best service, and that we may become like him. And besides the importance of being saved from sin ourselves, there is the fact, which appeals to the best element in benevolent hearts, that those who become Christians now are the firstfruits unto the Lord, and will share with him in his work of restoring the race. This will be entering into the joy of the Lord.

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NOTES ON SUNDAY-SCHOOL LESSONS.

(We Omit the Review Lesson for June 25.)

Isaiah's Prophecy Concerning Sennacherib.—Isa. xxxvii. 21-36.

(Lesson for July 2.)

GOLDEN TEXT.—"God is our refuge and strength, a very present help in trouble."—Psalm xlvi. 1.

INTRODUCTION.—When Sennacherib became king of Assyria, there was a general revolt of the vassal princes of the empire; and Hezekiah, king of Judah, also revolted.—2. Kings xviii. 7. The king of Assyria swept over the land with an immense army, crushing all resistance. Our lesson is designed to show that Judah was delivered from her enemies at this time in answer to prayer.

In Hezekiah's fourteenth year Sennacherib came against Judah, and took her fenced cities. Hezekiah tried to buy off the invaders with silver and gold, and for this purpose stripped the temple doors and spoiled his palace.—2. Kings xviii. 13-16.

As spokesman for the king of Assyria, Rabshakeh brought a defiant and blasphemous message to Judah. He urged them not to believe Hezekiah, nor to believe that their God could or would save them from the king of Assyria. To this message they made no reply.—xviii. 17-37.

When Hezekiah heard the message, he humbled himself and went into the house of the Lord, and prayed. He also sent his servants to Isaiah and requested him to pray for the remnant of Judah, and Isaiah sent back a comforting message. Then the king of Assyria sent a blasphemous letter to Hezekiah, defying the God of Israel. Hezekiah again went into the house of the Lord, and prayed for deliverance from the defiant king.—See Isaiah xxxvii. 1-20.

I. THE PRAYER ANSWERED.—Vs. 21-31. The assurance of an answer came to Isaiah, and through him to

(*Continued on page 185.*)

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Battle Creek, June 18, 2:30 p. m., 32 South Jefferson Ave.

Union Church on Town line, about three miles south-east of Peck, Friday, June 23, at 7:30 p. m.

Peck, Mich., June 24, at 7:30 p. m. and on June 25, at 10:00 a. m.

Yale, Mich., June 25, at 3:00 and 7:30 p.m.

Detroit, Mich., July 2. All the Detroit friends are invited to the Odd Fellows' Temple, 129–131 Bethune Ave., Corner Brush St., Men's Parlor, First Floor, at 3:00 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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Hezekiah. That prayer was in harmony with God's purpose. Its answer would honor His name, and thwart the blasphemous king. "The virgin daughter of Zion" was taught to despise and laugh to scorn the threats of the wicked king. And he was to know that it was useless to defy the living God. Horses, chariots and armies are nothing when opposed to the divine purpose.

Sennacherib's whole scheme is here reviewed, and the reason given why he had succeeded, and why he would now fail. Because of his rage the Lord would now put a hook in his nose; he would be like a wild animal led by the nose—a vivid picture of the divine power and method. He thought he could do as he pleased, but the Lord could use him or set him aside at his will.

The "sign" of verse 30 was for Hezekiah. For two years the ordinary method of support would be suspended, because of the presence of the Assyrians, but in the third year it would be restored. Judah—or the remnant—would be preserved, taking root downward and bearing fruit upward—a reasonable measure of prosperity. If verse 32 was fulfilled then, it seems also to be a prophecy of a later and greater fulfillment.

II. THE ENEMY DESTROYED.—Vs. 33–36. What a complete subversion of the Assyrian plan! The king should not come into Jerusalem, nor shoot an arrow there, nor cast a bank against it, but should go back as he came. The Lord would defend the city, not because the people deserved it, but for his own name's sake, and for his servant David's sake—a type of Christ. Then the angel of the Lord smote of the Assyrians 185,000, and in the morning they were dead. It makes no difference whether the angel used a storm, or a pestilence, or simply took their breath away. Those who know God's plan will be glad that that host did not drop into endless suffering.

The king and his remaining forces retired, and though he lived and fought for years, he never came again into Palestine. Doubtless he was afraid of the God of Israel. He was finally killed by two of his own sons, and another son reigned in his stead.

The Suffering Servant of Jehovah.—Isa. lii. 13 to liii. 12.

(Lesson for July 9.)

GOLDEN TEXT.—"The Lord hath laid on him the iniquity of us all."—Isa. liii. 6.

INTRODUCTION.—In Isaiah lii. we probably have the blending of type and antitype, where language, apparently applied to the type, is too great to have been fulfilled there, and must refer to the antitype. The deliverance of the Jews from Babylon, through Cyrus, foregleams a greater deliverance through Christ. The language of verse 1 is too strong to have been fulfilled in the past. A greater desolation was to come on Israel because of the rejection of Christ, and their greater restoration is to follow.

The New Testament shows that as Israel was in bondage to and delivered from literal Babylon, so the Church has been in bondage to mystic Babylon, and is to be delivered therefrom. In view of this, the prophet might well use the language of verses 7–10. The message includes the complete restoration of Jerusalem, and its world-wide effect, when "all flesh shall see the salvation of God."

I. CHRIST'S COMING TRIUMPH.—lii. 13–15. These verses seem to foretell the glory and success of Christ, in contrast with his humiliation and suffering spoken of later. He shall be highly exalted and prosper in his reign. This agrees with Philippians ii. 9–11. Because he humbled himself he is highly exalted, and shall have perfect success.

Verse 14 refers to his humiliation,

and ignominious treatment, at which in view of his manner of life and his power, many were astonished. But when the kings and the nations shall learn the truth, and see his glory, they shall be "startled," (not "sprinkled." See R. V. margin). They will be more astonished than before, and be silent with reverence, when they consider the truth that they did not know before. (See Rev. xxi. 24.)

II. CHRIST'S HUMILIATION AND REJECTION.—liii. 1–3. How very few received the prophet's message concerning the Messiah and to how very few was "the arm of the Lord" revealed! That "arm," the revelation of His strength,—was stretched out to destroy sin and save the people. He came to his own,—to reveal the love, mercy and saving power of the Father,—but they received him not.—John i. 11. The majority—because of the leaders—the rich and learned—despised and rejected him. The reason is here given: He was like a "tender plant,"—slender and apparently insignificant from their point of view. They looked for a fighting, worldly king. He was as "a root out of dry ground," perhaps referring to the peculiar circumstances of his birth, the obscure family, and the despised town in which he was raised. He had "no form or comeliness,"—not referring to his personal appearance as a man, but to his lack of the things that attract the proud and worldly. He was "a man of sorrows, and acquainted with grief." He was the familiar friend of the poor, the sick, and even those socially despised,—so different from the world's mighty ones. Is it any wonder that he was rejected by the proud and self-righteous? They had no thought of a suffering Messiah, but one in touch with their selfish ideas and earthly glory. "Had they known him, they would not have crucified the Lord of glory."—1. Cor. ii. 8. On the cross he prayed: "Father, forgive them; for they know not what they do."

III. THE RECONCILING SACRIFICE.—Vs. 4–6. Here we see human need and God's merciful and ample provision for it. His sacrifice was for our sins, but his persecutors thought he was suffering just what he deserved. Many think this teaches the doctrine of substitution. In Matthew viii. 17 verse 4 is applied to the loving sympathy with which he healed the sick. Being the "Head of every man," he bore the sins of the world, and suffered on account of them, but not instead of either men or their sins. In order to see the fullness of the atoning sacrifice, it is necessary to see the oneness of Christ and the race; that they were all created in him and by him (Col. i. 16); that they died died and rose in him (2. Cor. v. 14, 15); that his death secured their death to sin—their reconciliation (Rom. v. 10; vi. 10); and that his rising secured their deliverance from the curse of the law. Thus we may see that the iniquity of all was laid on him, that he destroyed it, and that we are healed by his stripes. "God was in Christ [not to be reconciled to the world, but] reconciling the world unto himself, not imputing their trespasses unto them."—2. Cor. v. 19. All personal salvation is by the application in man (by the Spirit of God) of the principle involved in the dying and rising of Christ.—Rom. vi. 10, 11.

IV. CHRIST'S HUMILITY.—Vs. 7–9. Though oppressed and afflicted, he humbly submitted, and was silent, like a sheep led to be sheared, or a lamb to be slain. He was taken away by oppression and false judgment, and but few of his generation—his nation—knew that he was cut for them to whom the stroke was due.—See R. V. He was reckoned among the wicked in his death, being crucified between two thieves; and a rich man begged his body, and placed him in his own new tomb, because of his real, sinless life.

V. GOD'S VICTORIOUS PURPOSE.—Vs. 10–12. Though he had done no violence, and had no personal sin, "Yet it pleased Jehovah to bruise him." The solution of the mystery of the suffering of the Innocent One on account of the sins of the world, lies in the fact that God saw it was the only way to destroy their sin and yet save them. "He hath put him to grief," in order to bring him in touch with suffering humanity. The whole plan—the suffering, death and resurrection of Christ, the destruction of sin, the regeneration of sinners and the final perfect success of Christ,—is seen in these verses. Because he humbled himself, and made his soul (himself) an offering for sin, he sees his seed—the fruit of his labor; he prolongs his life, is highly exalted, and the Lord's work is carried on by him to perfect success. "He shall see of the travail of his soul, and shall be satisfied." (See Phil. ii. 5–11.) He could not be satisfied with less than were created in him and redeemed by him; and we know that "by the grace of God he tasted death for every man,"—"gave himself a ransom for all." The truth is repeated. His victory is to be equal to his suffering and sacrifice. Because of his humiliation he conquers, and becomes the King of the world; and the New Testament shows that the overcomers shall share with him in his glory and power.—Rev. ii. 26, 27; iii. 21.

☞ WE would remind our friends of the books we have. THE GOLDEN LINK, $1.00, DAY DAWN, $1.00, PERFECT DAY, 50 cents, and MOSES AND CHRIST, 50 cents, all cloth bound, will all be sent for $2.00 received at one time.

ANY one who will pay one dollar in advance on his own subscription for the HOPE may send as many *new subscriptions* as can be secured, at the rate of *two for one dollar*. This reduced rate does not apply to renewals and in case of such reduction, the price must accompany the order. Here is a good opportunity for agents or missionaries. Let all do what they can.

IN AND THROUGH CHRIST.

WE would here call attention to two things that are clearly revealed in the New Testament: (1) that "God will have all men to be saved," (1. Tim. ii.4), and (2) that this salvation is secured to all *in* and *through* our Lord Jesus Christ. The first is very familiar to all our readers and many others. The second is not as well known, and we would emphasize it—the relation of Christ to the salvation of men.

The Bible plainly teaches that salvation is *of God*, and that it is *through Christ;* yet many believe that God will save mankind, who do not see that Christ is "the way, the truth and the life," and that no one can come to the Father except by him.—John xiv. 6. He is the Mediator, and is the Father's way to us, as well as our way to the Father.

Some are inclined to make much of the distinction between "Jesus" and "Christ," almost as if they were two Persons. Jesus means Saviour, and is the proper name of the Son of Mary. Christ means anointed. But both names are applied to the same Person. Sometimes they are used separately, and sometimes together. "Thou shalt call his name Jesus [Saviour], for he shall save his people from their sins." Matt. i. 21. "Christ died for us," (Rom. v. 8), "for our sins," (1. Cor. xv. 3); and in Rev. xxii. 16, he said: "I, Jesus, * * am the root and the offspring of David, etc." In Rev. i. 18, he said: "I am he that liveth, and was dead; and, behold, I am alive for evermore." These Scriptures show that the names Jesus and Christ are used interchangeably, and sometimes they are used together.

It is well that the Risen One did not condemn doubting Thomas, and that he is ever the same. But he would say now as of old: "Ye believe in God, be-

lieve also in me," and, "I am the way, etc."—John xiv. 1, 6. The Father spoke and acted through the Son, and we come to the Father *in the name* of the Son.—Vs. 10–14. It is not that Jesus was a good man, a voluntary sacrifice, and an Example of loyalty and of God's power to save him and others; but He is revealed as the manifestation of the Father, and the Second Adam, the Head, the Unit of the whole, and "The Lamb of God, which taketh away the sin of the world."—John i. 29. "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them."—2. Cor. v. 19.

The unique character of Christ Jesus and his work is made very prominent in the New Testament. The only way that he can be made to appear simply as one of many,—a good man, the Way Shower, saved in the same way that all others may be saved, but not himself the Saviour of mankind,—is to ignore the apostolic record. It is by God's grace that we are freely justified, but it is through the redemption in Christ Jesus.—Rom. iii. 24. "Being justified, by faith we have peace with God," but it is through Christ, by whom we have access.—Rom. v. 1, 2. Reconciled by his death, and saved by his life!—Ver. 10. That righteousness comes to us through Jesus Christ, see Vs. 18–21. Eternal life is the gift of God, but it is through Jesus Christ.—Rom. vi. 23. Deliverance is through him.—vii. 24, 25. See viii. 2–4; x. 4; xiv. 9. All such Scriptures show why the gospel is called "the gospel of Christ."—Rom. i. 16.

The truth we are considering is clearly stated by Paul when he said: "But *of* him are ye *in* Christ Jesus, who *of* God is made unto *us* wisdom, righteousness, sanctification and redemption."—1. Cor. i. 30. All our wants are supplied out of God's fullness, but that fullness is found in Christ.—Col. i. 19; ii. 9. He is the only Foundation.—1. Cor. iii. 11. If he were not the only One in whom God's fullness could be found, others might do for a Foundation as well as he.

Paul makes the same truth clear when he speaks of the Father as the One *of* whom are all things, and of the Lord Jesus as the One *by* whom are all things.—1. Cor. viii. 5, 6. It is God who creates and saves, but it is all through Christ.—John i. 3, 10; Col. i. 15, 17.

In 1. Cor. xv. the resurrection of Christ is given as the key of hope for the resurrection of all. Paul does not simply, as some say, affirm that all shall be raised, and that Jesus was raised first as a sample; but he shows that the resurrection of all is the result of the resurrection of Christ, just as the death of all is the result of the death of Adam. See verses 21, 22: "For since by man came death, by man came also the resurrection of the dead. For as in Adam *all* die, even so in Christ shall *all* be made alive."

"The Head of every man is Christ," (1. Cor. xi. 3), and, "He by the grace of God tasted death for every man."—Heb. ii. 9. It is on this principle of the Headship of Christ that God gives righteousness and immortality to all, even as He gave all the animal nature and all pertaining to it through Adam. He was the seed for the race on the natural plane, and Christ is the Seed for the spiritual.

We do not say that the blessing of God's Spirit, imparted through Christ, is not received by any who do not realize that He is the only Channel through which it comes. Many natural blessings are received and enjoyed without understanding God's way of giving them; and the same is no doubt true of spiritual blessings. It would be sad for us all if the Lord never blessed us in our imperfect knowledge.

But, whether to babes or those more advanced, all comes through Jesus Christ; and it is as consistent to hold to Him as the Way of God's approach to man to save him, as to hold to the fact that God's way of giving a natural crop is through a seed. Those who can see the divine fullness of Christ have a sure hope for all mankind that nothing can shake. As surely as Christ died and lives, so surely all for whom he died shall live also. This is as sure as that he was delivered for our offences, and raised for our justification, (Rom. iv. 25), and that he was the propitiation for our sins, and not for ours only, but also for the sins of the whole world.—1. John ii. 2.

Some can see this oneness of the *church* with Christ, and that therefore he was the propitiation for their sins, who cannot see the same fullness when it is applied to "the whole world." They (believers) are said to be blessed of God with all spiritual blessings in Christ. They are chosen in him, and have redemption in him.—Eph. i. 2, 4, 7. But the object of their calling is that the world may be blessed. This is "the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fullness of times he might gather together in one *all things* in Christ."—Vs. 9, 10. And all this is according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead.—Vs. 19, 20. This shows that his resurrection is the key of hope for all mankind.—Rev. i. 18.

The same truth is seen in chapter ii: "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, [Then God must love sinners, and they must have been in Christ], and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: [Now see the object of thus dealing with the church; and that it extends beyond their exaltation.] That in the *ages to come* [the millennium and the perfect day] he might shew the *exceeding* riches of his grace."—Vs. 4–7. What he has done for the few is a foregleam of what he will do for all. What was wrought in Christ is the ground and assurance of the salvation of all. See Phil. iii. 21: "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working [in Christ, when he was raised] whereby he is able even to subdue *all* things unto himself."

From these and similar Scriptures it is seen that God's plan was wrought out in seed form in Christ when he died and rose. He being the Seed for the whole crop, what was done *in* him was for all, and is the assurance of its being done *by* him *in* all in due time. It was first done *in* him, and its practical application is done *through* him—he being the channel through which the enlightening and saving Spirit comes to mankind.

We honor the Father as the Fountain *from* which all needed blessings come, and Christ as the Way *by* which they come—as the All-inclusive One *in* and *through* whom the Father secures and applies his own saving grace and power to all. In this was manifested the love of *God* toward us, because he sent his only begotten [and all-inclusive] Son into the world that we might live *through him.* Herein is love, not that we loved God [or desired to come to him], but that he loved us, and sent his Son to be the propitiation for our sins. * * Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. "And we have seen and do testify that the Father sent the Son to be the Saviour of the *world*."—1. John iv. 9–14.

☞Renewals of subscription are always in order. An extra dollar sends the HOPE to two new readers for a year.

EXTRACTS FROM LETTERS.

Mrs. Azubah A. Niper.

BRO. PATON.—It is sad for me to write you of the death of our dear loving mother, Mrs. Azubah A. Niper. She died April 8, 1911. Age 69 years, 5 months and 25 days. She had a paralytic stroke, and lived only about 26 hours. I cannot tell you how sad we are. She was so dear to her children, and all who knew her loved her. We miss her dear face, and the letters she wrote every week. She always said it was not right to mourn over the dear ones taken away from us, but we cannot help weeping over the loss of such a mother. But it is a comfort to know that she is at rest.

She loved to read THE WORLD'S HOPE. She always said she got much good out of the papers.—Mrs. Ab Pussel, Oxford, N. J.

Love the Hope.

DEAR BRO. PATON:—At the request of my husband, I write you a few lines. He has been very sick in bed for two months. He has been in very poor health with rheumatism for a good many years, and has been a great sufferer; and the last of February he was taken with lagrippe, and he does not seem to rally from the disease. He is nearly eighty-two years old, and he says he shall be like Job, when the Lord calls he will answer. He wishes me to tell Bro. Paton that he has been very kind in sending us the HOPE. We both love its teaching; but it is asking too much to have you send it any longer. I was reading to him about the Trumpets in the HOPE, and he says Bro. Paton has the truth. His hope is good. He has been a great reader of God's word; and in 1873 was a firm believer in the coming of the King. And he now believes that the Jews will go back to their home in Palestine, and that God will save all in his time. He says: "God bless you, and all his dear children; and pray for us in our affliction."

"A few more suns shall set
O'er these dark hills of time,
And we shall be where suns are not—
A far serener clime."

Yours in love and faith, Mr. and Mrs. H. R., Stockton Springs, Me.

Abundant Peace and Joy.

DEAR BROTHER:—As you printed the message God put on my heart and mind, I now wish to speak of the inspiration I received this morning as I studied my Sabbath School lesson about Jonah. It was that I saw God's plan in *all* things from creation. Though I had believed this for a number of years, getting some light during the years I received the W. T., and still more since I have received the HOPE, I seemed to get still more this morning, and had a feast on my bed between five and six o'clock and at the close of the lesson, I had abundant peace and joy in the Holy Ghost (or Spirit, as some render it). And if more who have been bound, lo, these many years, would be willing without prejudice to see God's plan, how much more they would love God and his plan and will, and long for the day to come when all shall know him from the least to the greatest.

I wish now to ask a question on this lesson of Jonah. The word says God is not a respecter of persons, and does not change. Then is this a mistranslation? This lesson seems to teach that he changed his mind. See Jonah iii. 10: "And God saw their works, that they turned from their evil way; and God repented of the evil that he had said he would do unto them; and he did it not." While this does not weaken my faith in God, it has done so with others.—Yours in the faith, C. H. P., Auburn, Me.

(See answer to question 21 in the HOPE of April 1st. God did not change; it was the people that changed; and to them it was practically as if God had changed. He always forgives those who repent. He would have to change if he did not forgive.—EDITOR.)

Words of Approval.

DEAR BRO. PATON:—The bound volume of THE WORLD'S HOPE for 1910 is received. Thank you. I need not tell you that among the periodicals that are doing a good work, I still regard the HOPE as the foremost messenger of light. I have lately been re-reading THE PERFECT DAY. Of all the works of exegesis I know, there is to me no other at once so simple, so lucid and so profound.—Cordially yours, G. E. C., City Point, Fla.

TRUTH WITH TWO SIDES.

ONE phase of many truths is on the surface, and another phase is deeper, and not so easily grasped. The two are related to each other and harmonious, though some would think there is a contradiction. In thinking of this subject, the query is suggested: Why were Peter and John paired in their work?—Acts iii. 1. In some respects they were opposites. They were like the phases of truth mentioned. Peter was like the letter of the word, which is on the surface, and heard first. John was deeper, less obtrusive, nearer to the heart of our Lord. When Peter talked, John seems to have kept quiet.

When the lame man was healed, and the two apostles were brought before the council, Peter took no credit to himself for the healing, but attributed all to "the name of Jesus Christ of Nazareth, whom ye crucified, whom GOD raised from the dead."—Acts iv. 10. Yes, he said GOD raised him. That was true, as only Divine Power could raise anyone from death. But, would John have said that GOD raised him? Did he not attribute the resurrection power to Jesus Himself?—or, as recorded by John, Jesus claimed it for Himself. He said: "Destroy this temple, and in three days *I* will raise it up, * * and he spake of the temple of *his body.*"—John ii. 19-21. This is true both of his own person and of his body, the Church. He said: "I will raise it up at the last [the seventh] day."—John vi. 40-44. Jesus Himself was raised in the third ordinary day, and His Body, the Church, is raised in the third thousand year day. The last day is the seventh from Adam and the third from Christ. But, is not the fact that he had power to raise Himself the only security that he is able to raise the Church and the World, of which he is the Head? He did not say: "GOD will raise me and you;" but, "*I* am the resurrection and the life."

This deep and wonderful truth seems plainly taught in John x. 17, 18. He said: "*I* lay down my life that *I* might take it again. No man taketh it from me, but I lay it down *of myself. I have power* to lay it down, and *I have power* to take it again. This commandment have *I* received of my Father." Could words be plainer? Can we harmonize the statements of Peter and John? Yes, if we remember that Jesus was a dual person—both human and divine. Peter spoke of him as a man; but John made his divinity prominent. The divine raised and glorified the human. All that is foretold that God would do, is fulfilled by our Lord Jesus Christ. Has our theology room for both phases of the truth?

QUESTION BOX.

Questions and short answers are solicited.

Question 30.—I understand that you believe in universal salvation. If Judas is ever to be saved, please explain how it could or would have been better for him if he had "never been born?"—Mrs. L. W. Smith.

ANSWER.—I believe all that Jesus said was true. Matthew and Mark probably record the same statement of our Lord. The word *ouk*, rendered *never* in Mark xiv. 21, in Matthew xxvi. 24, is translated simply *not*. It is not the word elsewhere rendered never. Young's Concordance gives it as a simple negative—*not*. Rotherham, the Emphatic Diaglott and the Revised Version translate it "had *not* been born" in both passages.

The translators may have used the word "never" in Mark to strengthen the common idea of endless suffering; but it is not certain that even "never" must include the endless future. Young defines it "not to the age;" and it is sometimes used in reference only to the past. I think our Lord used the Greek word "ouk" in this sense. Not to exist is better than a life of sin. If Judas had not been born, he would not have suffered the woe of the betrayer.

Jesus did not say that it would have been good for Judas if he never would have been born. It has been so interpreted to support the idea of endless suffering or death. Who now can believe, as was formerly taught by many, that God, foreordained Judas to his work, and then to endless punishment for doing it?

As Jesus did not *say* that it would have been better for Judas never to have an existence at all, why interpret his words so as to conflict with the many Scriptures that teach that all will finally be saved from sin and death? As there is to be no more pain, pain can not be endless; and as death is to be swallowed up of victory, death can not be endless. Then Judas, and all others, must sometime live (being made alive in Christ) without danger of death, and be free from pain. "There shall be no more curse." "The former things shall have passed away."

Why should Judah be regarded as so much worse than other people? His sin was great, but it does not seem to have been even the sin against the Holy Spirit, which we are told had not yet been given. He loved money, and thought to increase the amount in the treasury. He did it by false means. He ran a great risk. He gambled for church purposes. Many are now doing this. Judas evidently thought the Lord would escape; for when He was condemned, he repented, returned the money, and confessed his sin. This shows that he was not wholly bad. May not Judas be a type of many who honor the Lord with their *lips*, while their hearts are far from right—set on making money?—J. H. P.

Question 31.—What is meant by Paul's three days' blindness?—R. H. List.

Question 32.—In what sense are serpents wise?—R. H. List.

POWER FROM THE JORDAN.

A PLAN for supplying the whole of Palestine with electricity for lighting, heating and cooking purposes is being entered into by a French company, which has its headquarters in Paris. The power will be supplied by the falls of the Jordan, between the Waters of Merom and the Lake of Galilee, where the river descends 70 feet. A generating plant will be erected on the west bank of the river, and will be connected with all the chief towns of the country. Some $1,000,000 will be required for the initial expenses. It is hoped that in five years the works will be paying well.

The foregoing statement has been sent out from London, Eng., by the Associated Press. It is evidently authentic. Such intimations of the rehabilitation of Palestine have come so frequently of late that they have ceased to be startling. While men are contending that Palestine never can sustain a large population, and that the Jews never will return, God is silently bringing both to pass so rapidly that they will be completed before the sound of unbelieving doubters has ceased to be heard.—*Sel.*